THE ALCARON

Of the Bare-foote Friers:

That is to say, An heape or number of the blasphemous and tryfling Doctrines of the *wounded Idole* S. Frances.

Taken out of the Booke of his Rules, called in Latine, *Liber Conformitatum.*

Imprinted at London *by William White.*

1603.

1550

Verſicle.
Frances is in Heauen.
Anſwere.
Who doubteth of that?
Anthem.
All the World.

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THE PREFACE.

THis is to admoniſh thee (gentle Reader) that if before this time thou haſt not read this Booke, & commeſt thereunto as an ignorant perſon, that thou beware of giuing any credite or fayth vnto any of the blaſphemous Lyes & Myracles contayned herein, which are not poſsible to be true, they are ſo directly againſt the moſt precious and holy word of God. And firſt thou ſhalt vnderſtand, that there is a Booke in Latin entituled, *Liber Conformitatum*: That is to ſay, **The Booke of the rules of the Bare-footed Friers**: contayning a Wagon or Cart-full of Fables, and blaſphemous Doctrines againſt Chriſt, and true Religion: out of the which, theſe few thinges hereafter mentioned in this Treatiſe, is excerpted and gathered. And euen at the firſt, in the Prayer that the Friers make to *Frances*, thou mayſt ſee how horrible Idolatrie they commit, in attributing to *Frances* that onely appertaineth to *Chriſt*: which is, the Remiſſion of ſinnes, & the Reward of euerlaſting life. They apply alſo all the Figures of the olde Teſtament to appertaine to *Frances*; and ſo they ſhadow and hide *Chriſt*, and aduance *Frances* far aboue *Chriſt*. Of this it followeth, that *Chriſt* is but a Figure of *Frances* (as the *Turke* thinketh) and that figured *Frances* is all in all: Whereof ſpringeth this hereſie, that *Frances is the very true*

Messias, Mediatour, Aduocate, and Patron that they call vpon: and of him they aske euerlasting life. Who hath heard greater blasphemie? And what is this but the falsifying and denying of the Scriptures of God, spoken of his sonne Iesus Christ, which sayth, *Iohn* 10. *I giue them euerlasting life. Whatsoeuer yee aske the Father in my name, he will giue it you.* 1. Ioh. 2. *We haue an Aduocat with the Father, which is Iesus Christ the iust. &c.* 1. Tim. 2. *There is but one Mediatour betweene God and man, euen the man Christ Iesus. &c.* Wherefore Christian Reader, when thou hast well considered these thinges, weigh them as earnest matters; and God graunt that we may so weigh them in hart and minde, that we may detest & abhorre such abhominations, and to cleaue fast to Christ. Amen.

Yet here resteth to be told what should moue me now at this time (Friers being banished from hence, and their wicked doinges and doctrines worthely condemned) to publish & imprint this Treatise: certainely two thinges. First, for that it was first gathered and set foorth in high Dutch by *D. M. Luther*: and after, by an other great Learned man translated out of Dutch into Latin; and likewise imprinted and set foorth after that Friers were banished in *Germanie*. And the same cause that I thinke mooued them, doth now likewise cause me to imprint the same; which is this: After that light and knowledge of Gods holy Word had, there is litle perill to bring foorth false and erronious doctrines, for that so soone as they come vnto the light thereof, they are espyed & iudged; like as in the darke, though a man be very well furni-

furniſhed of weapons able to defende himſelfe from his enemie, yet for lacke of light he loſeth the right vſe of them, for that he may miſſe his enemie and hurt his friende: and hauing light, and his weapons alſo, he defendeth himſelfe, and ſaueth his friende, and vanquiſheth his enemie. So now that God hath giuen vs the light of the knowledge of his moſt holy and ſacred Worde, and hath indued vs with the weapons and armor of his holy Spirit, we need not feare the Diuell our enemie, nor his doctrines; but may boldly looke vpon him in the day light, and ouercome and confound him and all his: And this as a ſpeciall and principall thing, ſhall we hereby haue great cauſe to reioyce and prayſe God for, in that of his great mercie he hath deliuered vs from the blindneſſe and bondage of thoſe Papiſticall Caterpillers, and that we may now laugh to ſcorne ſuch fooliſh and filthy doctrine, as in the time of ignorance we beleeued and worſhiped for trueth.

An other cauſe is this, that I ſee a great number which rather delight in lyes and vanities, and therewith to paſſe their time, then with the liuely and moſt fruitefull word of God: And for ſuch, I thought this a meete Booke; and by the lyes herein conteyned, they may confound and condemne their owne ignorance, which at this day by lyes is, and hath been eſtabliſhed; and that thereby they may be occaſioned to deſier further knowledge, and come to the light of Gods moſt holy Word, which euery Chriſtian man ought moſt ioyfully and gladly to imbrace.

The Booke ſpeaketh.

Read me as I am, and otherwiſe take me not:
And to tell thee what I am, loth I am God wot:
But what I am in deed, now ſhalt thou know:
This I am I tell thee, the trueth for to ſhow.

I am *The Rule of the Bare-foote Friers*,
Which learne of me, to be ſhameleſſe liers:
For all that is in me, of lyes is grounded,
Therefore in England I am confounded.

I am ſuch a Booke, plainely thee to tell,
As of Friers is beleeued before the Goſpell:
And all ſuch Hipocrites as Friers are in deed,
Beleeue me better, then they do their Creed.

I am olde, and came not in of late,
I am no new Doctrine, whereof diuers prate:
I was firſt written with *Saint Frances* hand,
And confirmed by the *Pope* for euermore to ſtand

I am that Booke, which plainely doth expreſſe,
Not onely the Rule of bleſſed Saint *Frances*,
But alſo the Miracles of a number of Friers.
With blaſphemous Tales, both ſundry and diuers

Take me as I am, and ſo iudge me I thee pray,
If thou iudge me euill, then thy iudgement I ſay
Is vpright, and worthy to be commended.
Blame me hardly, for I haue offended.

In the beginning of the Booke of *Saint Frances Rules*, called in latin, *Liber Conformitatum*, there is an Image of the wounded Idole Saint Frances set out: vnto the which Idole, the Friers make their prayers in this sort

Franciſce Ieſu typice. &c.

O *Frances*, the very figure of Ieſus Chriſt,
And the only leader & Rule of the Friers obſeruant,
Deliuer we beſeech thee, bleſſed father moſt higheſt
The ſoules of thy ſeruants, that to thee are attendant,
From euerlaſting death and paines infernall,
And graunt vs the life and ioyes that are eternall.

Out of the foreſayd Booke, are theſe blaſphemous doctrines gathered.

Firſt, and out of the firſt leafe &c.

THe queſtion is of Frances meekenes, and where God hath placed him?

Anſwere.

He ſitteth in the firſt and chiefeſt degree in heauen, and hath his ſeate and abyding in the higheſt place.

In the ſecond leafe.

Frances onely obſerued the letter of the Goſpell, and ſwarued not one iot or title:

It followeth that all other Friers were grounded of the doctrine of the Diuell.

and onely he & his brethren, hath their Rule grounded on the Goſpell, after a ſpirituall maner.

When S. Farnces was ſicke, a Brother of his deſired licence that he might read him ſomewhat for his recreation. To whom Frances anſwered, that it ſhould not need, for he had ſufficient knowledge, and ſayd: I know poore Chriſt crucified.

O how oft times our Lord Ieſus appeared vnto the bleſſed father S. Frances: and not onely of him, but alſo of the bleſſed Virgin Mary, of Iohn Baptiſt, Iohn Euangeliſt; and of the holy Apoſtles Peter & Paul, and of the Archangell Michael, and of diuers other Angels he was viſited.

While S. Frances prayed feruently to our Lady, that ſhe would obtaine comfort for him of her litle child Ieſus: the bleſſed and pure Virgin came incontinently, and caught him in her armes, & kiſſed him, and holding him frō the beginning of the night vntill it was day, and he graunted her petition.

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In the third leafe.

Christ calleth Frances his Chaunce-lour, the Sauour, his Banner bearer, and his Counsaylour.

In whom at any time hath appeared the print of the woundes of Christ: Truely in none but in holy Frances, as affirmeth the Church of Rome, & commandeth al the faythful so to beleeue, &c. And also Pope Benedict ordayned a holy-day to be kept for the worshipping of those impressions.

In the handes and feete of Frances were Nailes, as it were of Snowes and flesh: the which Nailes, were on the heades hard and grosse: they were long, and stretched far both through his hands and feete, and turned againe as it were clinched, so that a finger might haue bin layde betweene the clinching: as the right Worshipfull Bonauenture Bysshop of Albanence and Cardinall of Rome, in the third part of his Legend doth affirme, by the credible report of them which saw them, felt them, and by

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their oath confirmed it so to be. Therefore it came neither by nature, nor yet by imagination: neither could nature preserue it in such maner without putrification, if by any Art it had bin deuised: for by the space of two yeeres, out of those wounds issued blood. The Church doth not report this to be done by our Lady, but our Lord Iesus Christ was the onely worker thereof by his godly will, might, and power; and none but himselfe, which in the similitude of a Seraphin printed in Frances, his blessed woundes. Wherefore, Hee that is Mightie hath done great thinges in *Frances*. Luc. 1. For he hath set wonders vpon him. *Psal 45.* And blessed Frances may say, as Daniel the Prophet sayd: The high God hath wrought vpon me wonders and miracles.

In the fourth leafe.

Blessed Frances hath great glorie in Heauen, for he sitteth in the high seate of Lucifer. And if according to the minde of the Maister of the sentence, *2. Dist. 1. & 8.* All the Saincts after their degrees, are placed among the Celestiall creatures:

creatures: then is *Frances* placed among the Seraphins. Which may well be, for while he liued, he seemed to be a burning Seraphin, like vnto Christ, both bodely and ghostly. And that Frances was a burning Seraphin, was sufficiently declared by the burning and fiery Chariot, wherein being transfigured, he appeared to certaine of his brethren.

Also, Frier Masse being by S. Frances sodainely rapt and taken from the earth, felt such an heate comming from Frances, that he seemed to be in the middle of a burning Furnace.

Lucifer was of the highest order in Heauen: therefore it followeth, that he was of the order of Seraphins, and consequently his seate was aboue all other orders in Heauen: Wherefore in the place of proude Lucifer, is set meeke S. Frances; which by deuine reuelation was shewed to Frier Pacificus and Frier Leonard of Assio. And the Diuell by the mouth of a certaine Priest called M. Zanicle of Rauenna tolde Iames of Bonony, that Frances was re-

Who tolde the Diuell this? for after his fall, he neuer came in heauen, nor neuer shall

ſeant in Heauen, and ſate in Lucifers ſeate. And the ſame Diuell ſayd, that Frances was Chriſtes Banner bearer, and therefore goeth next to the King Chriſt: and hereof commeth it, that no order is nearer Chriſt, then S. Frances order: for next to the King of Kings ſtandeth bleſſed S. Frances. And the aforeſayd Diuell affirmeth, that after our Lady, Iohn Baptiſt, and the Apoſtles, bleſſed Frances and his order, doth goe before all other Saincts.

Chriſt made Frances like to himſelfe, Firſt, in life moſt vertuous: and after, by printing in him his woundes: wherefore it is ſaid of Frances, *Eccle.49.* There is none found like him, for he hath obſerued the law of the higheſt. Which woordes to be true, the holineſſe, vertue, and redolent fame of bleſſed Frances declare. He was alſo a man of a ſinceere life, and from the pleaſures of the body vtterly ſegregate.

What maner of perſon, how, and to what purpoſe God made Frances, is declared

clared *Gen. 1. & 2.* where is written, Let vs make man; that is to say, FRANCES, vnto our image and similitude, and he shall gouerne the Fishes of the sea. &c. And let vs make him a helper like to him selfe: that is, a company of poore.

In the first leafe.

All the vertue of Saincles aswell of the Olde Testament as of the new are conioyned and vnited in Frances.

Iesus put Frances next himselfe as his Standard bearer, as affirmeth the right Worshipfull Raulph Bishop of Erpford, who by this vision was made a Bare-foote Frier, and two Citizens of Venice with him.

Also, Frances in all things was like to the sonne of God, and the holy Ghost sanctified Frances, as witnesseth the cedule which Frier Lion saw come from Heauen & rested vpon the head of Frances, wherein was written, This is the grace of god. O Blasphemie.

Our blessed Lady prayed vnto the Father, that Frances might be sent into the worlde.

woꝛlde. Alſo our Lady at the pꝛayer of Frances, obtained the gꝛeꝛt Pardon that is in the Church of S. Marie of Porciuncle: wherein is cleane remiſſion and foꝛgiueneſſe of ſinnes.

Peter and Paul meeting Frances in the Church of Rome, embꝛaced and kiſſed him.

Whoſo calleth and truſteth in the helpe of Frances, ſhall not be oppꝛeſſed of the Diuell.

In the. viij. leafe.

It is vndoubtedly to be beleeued, that as well the ſayings of the Pꝛophets as alſo the doinges of Sainctes, were all pꝛefigured in Frances.

Frances is like to Adam, Abel, Enos, Enoch, Noe, Abraham, Iſaac, Iacob, Ioſeph, Moſes, Aaron, Phinees, Ioſue, Samſon, Iaphet, Gedeon, Samuel, Hely, Elizeus, Ionadab, Eſai, Ieremie, Iob, Thoby, Ezechiel, Daniel, Micheas, Peter, Iohn Baptiſt, Iohn Euangeliſt, Iames, Bartholomew, Paul, and in concluſion,

clusion, all the Saincte.

In the. ix. leafe.

Esaias figured Frances in the sixt Chapter, which heard two Seraphins saying, Holy, Holy, Holy. And Ezechiel Chap. 3. which heard a voyce of great rushing, saying: Blessed be the glory of the Lord. Also he figured Abraham, which sayd: I am a Worme, and dust.

In the. x. leafe.

Frances is like to Ely and Elizeus, which rayled the dead to life againe.

In whatsoeuer necessitie S. Frances be called vpon, Christ hath bounde him selfe to heare the caller.

The Doue sent from Noe out of the Arke, signified the order of the Barefoote Friers.

Also, the figure of Ioseph when Pharaoh tooke him his Ring to put vpon his hand: Christ gaue to none of his Saincte the Ring of the expresse figure and print of his blessed woundes, but

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onely to Frances.

Also, *Gene. 40.* the Vine which brought fourth three Branches, signified three Orders: that is to say, the Minorities or Bare-foote Friers, the Blacke Friers, and the Penitent brethren and sisterne.

Also Iosuah, which was Moses Minister, figured Frances: for there hath none serued and ministred to Christ as Frances hath done.

Also, Frances was like vnto Elias: which being transfigured, appeared to his brethren in a fierie Chariot.

The three Children in the burning Furnase, and the fourth that was like the Sonne of God, betokened the foure Orders, Basilij, Augustine Friers, Benedictes, and Gray-Friers, which were the fourth: that is to say, like vnto the Sonne of God in life, for they are figured and marked with the woundes.

The Angell *Apo. 13.* which sate vpon the Cloude like vnto the Sonne of Man, mentioned in the Apocalips, was Frances, as witnesseth the Vision which Saint Siluester saw.

In the. xi. leafe.

The Turkes by the order of Saincte Frances shalbe conuerted.

In the. xij. leafe.

Blessed Frances may be called a Rocke, for he was the sonne of Peter Barnard: and Peter and Rocke, is all one.

In the. xiij. leafe.

The Order of the Gray Fries shall remaine till the day of Judgement: for so was it declared by reuelation to saincte Frances.

This saying: I will be his Father, and he shall be my Sonne, is not to be vnderstood onely of the Sonne of God, but of those Sainctes which shall be about the ende of the worlde: that is to say, of Frances and Dominicke, noble and ignoble; which signified two Orders to come, as did Caleb and Iosua, Manasses and Ephraim, Moses and Aaron, Iohn and Christ, Ely and Elizeus, Paul and Barnabas, the two Spyes that went to Iericho, the two Disciples that were sent to lose the Asse. &c.

In the. xiiij. leafe.

The comming of Frances into the world was knowen vnto the Diuels, as is expreſſed in the Legend. The Diuell being aſked of the holynes of S. Frances, ſayd, that the hower that bleſſed S. Frances was borne, there was ſuch an horrible and exceeding trouble in Hell, that he thought the laſt day had been come. And then perceiuing that the laſt day was not come, they ſayd among them ſelues, Certainely there is ſome borne which ſhall deſtroy Hell, and vs. And then by the great Diuell Prince of darkneſſe, there were ſent out certaine Diuels into all the world to know who it was, and they found that Frances was borne that ſame hower, and ſayd: for a trueth it was he, that ſhould be their confuſion and deſtruction.

A ſubſtantiall witnes.

The name of Frances is diuulged throughout all the worlde. Frances is knowen and declared to all the creatures of the earth, of what kind ſo euer they be: that is to ſay, of the Sea, the Fier, the Ayre, and the Earth.

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In the. xvij. leafe.

Frances was a Patriarch, Prophet, Apostle, Martir, Doctor, Confessor, Virgin, Angell: and nearer to Christ then all other Saincts, as this present worke declareth.

Blessed Frances was ordained of God, as affirmeth Holy Church: For Pope Gregorie the ninth, entred him in the register or booke of Saincts.

In the. xviij. leafe.

The bowels of Charitie were shewed in Frances: for with weeping eyes he beheld the Crosse of Christ, and three times the Crosse bowed downe vnto him, saying: Frances, goe and repaire my House.

The Diuell witnesseth, that by the mouth of a certaine Woman it was declared, that Christ made intercession to his Father, to graunt toward the end of the worlo, that Frances might beare his Crosse for the remission of the sinnes of the people. &c. A Diuelish testimonie.

When S. Frances desired of Christ a great Pardon for the sinnes of the people, Christ bade him aske what he would and it should be graunted to him: for he was ordeyned to be the light of the Gentiles.

In the. xix. leafe.

Frier Lyon saw Christ crucified going before, and Frances when he stood: standing with him, and when he went, going with him, and talking with him.

In the. xxi. leafe.

On Christmas euen, S. Frances turned the great Riuer of Tyber that passeth by Rome, into Oyle.

In the. xxiiij. leafe.

Abbas Ioachim, and diuers other, saw Frances wounded, according to the saying of Christ, *John 8.* Abraham saw my dayes, and reioyced.

Mistris Picha, the Mother of blessed S. Frances, was conceiued with him after the manner of an other Elizabeth: and she did not onely reioyce as Elizabeth did,

did, but also the named him Iohn, at his Baptisme. If S. Frances were like to the sonne of Marie (our Lord Iesu Christ) then of force he must be as good as Iohn Baptist: And certainely he was more then Iohn Baptist, for Iohn Baptist was but a preacher of Penance, but Frances both preached it, and did institute it. Also, Iohn Baptist was the forerunner of Christ by Preaching: but S. Frances was both his Preacher and Banner bearer: wherein he exceeded Iohn. Also, Frances is before Iohn, for he conuerted more then Iohn did, and hath trauayled in more places: that is to say, throughout all the world. Iohn Preached but two yeeres and a little more, but Frances preached xliii yeeres. Iohn receiued his authoritie but of the Lord: but Frances receiued it both of the Lord and of the Pope; which is more. Iohn, what manner of person he should bee, was declared of an Angell to his Father, and by the Holy Ghost was made knowne to the Prophets: But Frances was declared by the Prophetes, by our Lord Iesus Christ,

and by an Angell in the likeneſſe of a Pilgrime, both to his Father and Mother, and whole houſhold. S. Iohn prophecied both in his Mothers belly and abroade. Bleſſed Frances prophecied in the belly, that is to ſay in priſon, being taken at peruſe of his deliueraunce. S. Iohn was the friende of the Spouſe, but Frances was made like vnto Chriſt him ſelfe. Iohn to the worlde was very holy: but Frances excelled all holynes, and therefore before all other, Chriſt printed in him the marke of his wounds. S. Iohn is exalted into the order of the Seraphins: but S. Frances is exalted into the ſame order, and is ſet in higheſt ſeate, where Lucifer did ſit.

But was there any other that were glad of the birth of S. Frances? Yes truelie. Who were they? Forſooth that were Enoch and Elias, which appeared vnto a certaine Frier of the order of Benedict, of the orders beyond the Seas: and they aſked him, what order at thou of? He anſwered, of Frances order. And they ſayd, then Frances commeth: and they made great reioycing, and led

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the same Frier with them throughout all Paradice, shewing him all thinges. And it is no maruaile that they so reioyced in Frances: for like, alwayes loyeth in their like. Also, the soules in Purgatorie reioyced at his birth, and especially all those which were of the. iii. Orders: for they were deliuered frō their paines, and did flie vp into Heauen. Also, the dead reioyced: for by his Merites they were rayled.

In the. xxviij. leafe.

As Simeon embraced Christ being a Child in his armes: so a certaine Pilgrime (which was an Angell) came to the doore of Franes Fathers house, and instantly besought the seruantes of the houshoulde, that he might imbrace the Childe. &c. And the Angell sayd, In this streete are borne two Children, this Frances heere, and another. This shalbe the gouernour of the better: and the other, of the worsse. As the blessed virgin Marie at the petition of the Wise-men that came from the East to visite Christ, deliuered him to them: euen so the Mother of blessed S. Frances, at the petition

This he meaneth of Dominick, for these were the authors of these two Sectes.

of the Pilgrime, deliuered her Sonne vnto him.

S. Frances did specially delight in the blessed virgin Marie, S. Michaell, Iohn Baptist, Peter, and Paul.

In the. xxix. leafe.

Frances healed all maner of diseases: yea, and that was more, by the onely laying on of his hands, he clensed Leapers. And he conuerted the Souldian of Babilon.

By the merites and inuocation of S. Frances, Christ raysed many from death to life.

In the. xxx. leafe.

Frances being in Prison, when his other Prison fellowes were sad and heauie, then would he be wonderous merry and glad, in so much that they imputed his so much mirth to be foolishnes: of the which, being by one reproued, he answered with a loude voyce, What thinkest thou of mee? Euen at this time am I worshipped throughout all the world.

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In the. 38. leafe.

Frances ſayd vnto his Brethren, My Brethren, my Brethren, God called me by the way of ſimplicitie and humilitie: and that way he declared to me to be the true way for me, and thoſe that will beleeue and follow mee, to walke in. And therefore I will not haue you to name any other Rule to mee, then that which the Lord of his great mercie declared and gaue vnto mee. And the Lord ſayd vnto mee, that he would haue mee a litle foole in this world, &c.

Frier Pacifique was ſodainely rapt and taken vp into Heauen: but whether in the body or out of the body, God knoweth. And he ſaw in Heauen many ſeates, among which he ſaw one very notable, garniſhed with precious ſtones. And as he heard a voyce ſaying vnto him: This ſeate was Lucifers ſeate, and in his ſeate ſhall ſit meeke Frances.

In the. 39. leafe.

Frances is better then the Apoſtles, which left but their Shippes and a few other thinges, but yet they left not off the

the garmentes from their backes. Blessed Frances for a trueth forsooke not onely earthly goodes and riches, but also the clothes from his backe, and euen his very Breeches he cast from him, and naked he offred him selfe both body and minde to be crucified, which we read not that euer any Saint els dyed: Wherefore he may well say to Christ, I haue left all, and followed thee.

Blessed Frances obserued the Gospell to the vttermost, as they sing of him: *Frances* hath not offended one tittle, poynt, or iot of the Gospell.

Where do the Friers obserue this

Worldly men desire high, faire, large, and pleasant Houses: but S. Frances would haue none such, but commaunded that the substaunce of the houses for the Brethren and Sisterne should not be made of Stones or of Carued worke, but of Wickers or Oliers, couered with a litle Straw and Clay mingled together, and that they should be little and low Cottages.

In the. xliy. leafe.

Frances being in prayer, the Diuell

sayd

said vnto him Frances, Frances, Frances? Frances answered, and asked him what he would? He being in subiection, sayd: There is no sinner in the world which if he conuert, that needeth to fight with himselfe: but surely whosoeuer by hard Penance killeth himselfe, shall neuer finde mercie. This saying if it were sayd, was not the Diuels saying.

Frances and his fellow as they went into Apulia, found a great purse of monie: he knowing that the Diuell had done it for a bayte, at the instance of his companion that it might be giuen to the poore, he tooke the Purse: and he no sooner touched it, but the Diuell issued thereout in the likenesse of a Serpent, and carryed the Purse with him.

Another Brother going by the way found a Penny, and tooke it vp, and put it in his mouth to giue to the poore, and straight way his tongue and members were made lame and dumbe by the Diuell: But when he had spit out the Pennie, and done pennance, he was restored both to his speach and other members.

Frances

Frances often times did see the Diuell, not onely in a dissimuled manner: but to feare and grieue him, he shewed him selfe playnely and cleerely in his owne forme and fashion. Frier Gyles asked of S. Frances, if the Diuell were so tirrible that a man might not beholde him a Paternoster while? S. Farnces answered, that no man was able to beholde the Diuell halfe a Paternoster while, but he should die immediatly.

In the. 43. leafe.

The Diuell appeared vnto Frances, saying: Knowest thou not that sleepe is a great nourishing to the body? And immediatly Frances pulled off his coate and his breeches: and going out of his Cell, ranne naked into the Wilderneſſe, when it was frost and snow, and all to tore his flesh with the Thornes of the wood.

Sainct Frances being occupied in prayer vppon the Mount of Aluerne, the Diuell woulde haue throwen him downe headlong, by reason that the stones

stones whereon he kneeled were louse and hollow: but Frances caught one of the louse stones in his hand as he was falling, and the same cloue as fast to the rest as Waxe doth to a mans fingers, whereby Frances stayed him selfe, and ouercame the Diuell: which stones are to be seene this present day.

If ye seeke them, may hap ye may finde them.

In the. 46. leafe.

S. Frances hearing in the Gospell, that the Disciples should carry no Mony in their Purses, neither should they haue two Coates, &c. being replenished with the Holy Ghost, straight way he cast away his Shooes, and his Staffe, and put on an olde threede-bare Coate made after the maner of ỹ Crosse: and in stead of a Girdle, he put about him a Corde. And thus the life and rule of blessed S. Frances was taken of the Apostles.

The

The names of the. xii. Apoſtles of Saint *Frances*, which were in life, worde, and miracles, wonderous notable.

Peter Cathany.	*Angell Camred.*
Iohn of the Chappel	*Iohn of S. Conſtance.*
Philip Long.	*Barnard of ỹ.v. valies*
Frier Barber.	*Frier Morice.*
Frier Gyles.	*Frier Sabatine.*
Barnard of Cleue.	*Frier Silueſter.*

This Order was inſtituted the. 16. day of Aprill. *Anno.* 1207.

Frier Gyles was rapt and taken vp into Heauen, as was Saint Paul. Frier Silueſter talked with God as one friend talketh with another. Frier Morice lyued onely by raw Herbes. And as Iudas was remooued from the dignitie of the Apoſtleſhip, ſo was Iohn of ỹ Chappell remooued from them: and afterward being infected with a Leproſie, for paine and ſhame he hanged him ſelfe: in whoſe place came William an Engliſhman.

In the. xlvij. leafe.

Frances was buried in Aſiſio, but his body could neuer be found, to be ſhewed to the people.

There was neuer none ſuch, and herein are many deceiued.

S. Frances opened the Maſſe booke, and at the firſt opening, he happened vpon this ſentence by the will of the Lord: If thou wilt be perfect, goe ſell all that thou haſt and follow me. He opened the Booke the ſecond time, and founde: Yee ſhall carrie nothing with you in the way. &c. And the third time he opened it, and found: Hee that will follow mee, let him denie him ſelfe. &c. Then ſayd Frances to Barnard and Peter, That is the rule of our life.

Frances and Barnard ſtood vnder a Porch ſtarke naked, hauing nothing vpon them when it was feruently colde: and a certaine woman tooke them for Ribaldes and Theeues.

In the. xlviij. leafe.

Frier Barnard ſtood by the ſpace of eight dayes beholding Diuine conſolations.

Frier

Frier Barnard saw one of his Brethren ride vpon a great Palfrey, and he cryed mightely after him, saying: that Horse is too high and too great, our Rule teacheth not to ride on such Horses. Blessed Barnard was the wheele of Charitie.

Brother Gyles seeing Barnard, he sayd, *Sursum Corda*, that is, Lift vp your heartes. And Barnard answered, *Habemus ad Dominum*, that is, We lift them vp vnto the Lord.

Frier Barnard after his death, was made white, and his flesh soft, and looked as though he laughed: and he seemed to be much fairer being dead, then he was liuing.

In the. 49. leafe.

One of S. Frances Brethren, being sodainely rapt vp into Paradice, saw S. Frances clothed in a clothing garnished all with beautifull Starres, and the printes of the wounds shone as the most brightest Starres, & was seene through all the Cittie.

Frier

Frier Lion not finding S. Frances in his Cell, went out and saw him assending into Heauen so high, that he could scant reach his feete, which he embraced, and with all reuerence kissed, saying: God be mercifull vnto me wretched sinner, and by the merites of this holy man, graunt that I may finde mercy.

S. Frances tolde the foresayd Lion before the impression of his woundes, saying: that shortly God in the Mount of Aluerne would worke in him such a miracle as he neuer before wrought in any creature, which should be to the great wonder of all the worlde. This Frier Lion being in the Mountaine when our Lord marked S. Frances with the Fiue woundes. S. Frances was content to graunt him to touch them: and with his handes he touched those most reuerent Woundes, out of the which issued so much vertue, that he seemed to him selfe to be taken out of the world.

S. Frances vsed all wayes to put a

certaine thing in his woundes to keepe them from bleeding: but vpon Maundy thurſday at night, and all good Fryday, he would put nothing in them, but ſuffered them to bleed, for the loue of Chriſt, which that day was crucified, that he might ſuffer with him.

Bleſſed Frances commaunded the Stone whereon Chriſt ſtoode when he appeared vnto him, to tunne Water, Wine, Oyle, and Balſamum: for foure thinges, ſayd he, that Chriſt promiſed ſhould appertaine vnto his Order. The firſt, whoſoeuer loued Religion, ſhould ende well. The ſecond, whoſoeuer perſecuted Religion, ſhould be plagued. The third, he that obſerueth not Religion, ſhould be confounded. The fourth, that Religion ſhould endure to the ende of the world.

But not Friers Religion.

Frier Lion after S. Frances death, was wonderfull deſirous to ſee him: and to obtaine his requeſt, he gaue himſelfe to prayer and faſting: to whom S. Frances appeared very iocund and merry, hauing

hauing winges and fethers to flie, and sharpe talentes (as it were gilded) like an Eagle. Then Frier Lion asked him wherefore he did flie in that maner? He answered, among many other guiftes which the Lord hath giuen me, one is, that I should be the onely Aduocate and helper of all my vertuous and deuoute Brethren, and as it were flying among their tribulations and aduersities, the more speedely to helpe them, and the soules of those good Brethren to bring into euerlasting glory. And I carry the sharpe Talents and Nayles of the Diuell, to correct with most hard paines and greeuous punishment the naughty Brethren, and the persecutors of our Order.

In the. 50. leafe.

A certaine Child being dayly vexed with the Falling-sickneſſe, comming to Frier Lion, did priuily cut off a peece of his Coate, & hanged it about his necke, and straight he was deliuered of his disease: but by chaunce it so happened, that the same peece was cut from his necke, and being againe vexed with his disease, he came to Frier Lion, and he hanged a

peece of his coate about his necke, and the disease departed from him for euer.

The Countesse of Angularie lying at the point of death, heard the voyce of a certaine Lady, saying: Doest thou beleeue in the holy Frier Lion? Then commit thy selfe to him. The woman being speechlesse, in her heart commended her selfe to Frier Lion, and immediately she receiued her health.

O blasphemie.

Frances reuealed to Frier Massey many heauenly thinges.

It fortuned that Frier Massey was going before S. Frances, and asked him which way they should goe: S. Frances answered, The same way which the Lord sheweth vs. And Massey sayd, How shall we know that way? And Frances answered: by the Miracle that I will doe in thee. And then he commaunded Massey by the vertue of Obedience, that he should turne him selfe round and neuer ceasse (as Children are wont to doe) till he commaunded him to ceasse. Which thing doing, for the

Looke what a goodly Myracle here is?

dist-

distnesse of his head, at last he fell to the ground. Then S. Frances commaunded him that he should not ryse, and asked him to what part his face was? and he sayd toward Senas. Then sayd sainct Frances, Let vs goe to Senas, for so is the will of God.

A litle after in the same Book.

Such workes were done by blessed Frances, while he lyued, that if an Angel had done them, they could not haue been more marueilous.

Frier Frances and Massey went a begging together: and because Frier Massey was fayre and Frances hard fauoured, therefore Frier Massey had the best Almes and greatest Loaues.

In the. 51. leafe.

Blessed S. Frances went behinde the Alter to pray, where by the visitation of God, he receiued into his soule such feruencie of heat, and was so inflamed with the desire of pouerty, that he thought that out of his eyes & mouth when he gaped,

there issued great flames. And comming vnto his fellow with his burning mouth, he sayd: A, A, A, brother Massey: and this he spake with great feruencie three times: and he pulled Massey by the necke, and his mouth (for the great feruencie of the spirit) was drawen awry, and he cryed continually A, A, A brother Massey, and he lifted Massey from the ground, and with a blast of his mouth he lifted Massey from the earth, & he blew him before him a long speare length. Frier Massey was astonied at the maruelous fauour of the blessed Father: but he thought that he receiued such great sweetnesse and consolation, as to his remembraunce he neuer receiued before. Afterward going to Rome, blessed Frances was of the holy Apostles Peter and Paul sweetely embraced.

Peter and Paul being required by Frances, obtained of Christ the confirmation of the Rule of the Bare-foote Friers.

A great multitude of Birdes were gathe-

gathered togither to heare the preaching of blessed Frances.

Frier Corrade sayd, that Ruffinus was tempted often of the Diuell, that he should not follow the steppes of blessed Frances: for Frances was an ideot and a foole.

The Diuell tempted Frier Ruffine saying: Thou art damned, and Frances is damned, and whosoeuer followeth him shalbe deceiued. Which thing when Ruffine had told blessed Frances, Frances sayd: If the Diuell appeare vnto thee againe, and say any thing to thee, say thou vnto him: Open thy mouth, and I will shyt in it. Afterwards when Ruffinus prayed againe, the Diuel appeared vnto him in the likenes of Christ, saying: Frier Ruffine, did not I bid thee that thou shouldest not beleeue the sonne of Peter Barnard, why dost thou thus punish thy selfe? And immediatly Frier Ruffine said vnto him: Open thy mouth and I will shyt in it. Then the Diuell being angred, departed from him in a great furie.

O sweete Frances.

See how like Christ the Diuell is.

A sweete speech.

In the. 52. leafe.

On a certaine day, blessed S. Frances commaunded Frier Ruffine to go preach at Asisio, such thinges as the Holy Ghost should moove him vnto. Frier Ruffine sayd: I am an Idcot and vnlearned, I beseech you my Lord, pardon me. Blessed Frances sayd, because thou hast not straight way obeyed, therefore by the vertue of obedience I commaund thee, that thou strip thy selfe naked, all saue thy Breeches, & get thee to Asisio to some Church there, and so preach to to the people.

Afterwarde, when Sainct Frances perceiued that Frier Ruffine was gone, and considered with him selfe that his penance was too greeuous, he likewise stripped him selfe naked, and went and heard Frier Ruffine preach. But the Inhabitantes of Asisio seeing those two naked, sayd: These men do so much penance, that they become mad.

They thought them selues most blessed and happy, that myght touch the hemmes of the garmentes of Frances and Ruffine.

On a time when Frier Ruffine went about the Citie of Asisio beging bread, behold, a certaine Diuell cryed, saying: that poore Frier S. Ruffine, which trotteth in the myre, his holynesse & prayers burne and torment me.

Also, Frier Ruffine was the first that espyed the printes of the woundes in blessed S. Frances, by washing of his Breeches, which was exceedingly bewrayed with the blood that ran out of the right side of the wound of S. Frances.

Before he affirmed the contrary of Frier Lion, therefore a lier ought to haue a good memorie.

The second time he espyed it by scratching of S. Frances side, where by chaunce his finger was in the wounde before he was aware, and Saint Frances being in great anguish, cryed with a loude voyce: God forgiue thee Ruffine, wherefore hast thou done this?

Frier Iames saw the soule of blessed S. Frances assend into heauen, as a bright starre ouer a fayre cloude.

There lay in the house of our Laby, certaine

certaine Friers which heard and saw a great number of Larkes gathered together, singing vpon ỹ roofe of the Church at ỹ death of Frances. *Sancta Maria. &c.*

In the. 40. leafe.

Frier Iohn was so simple, that whatsoeuer he saw S. Frances do, that he would do also: as when S. Frances swept the Church, he would also helpe him: and when Frances did spit, he would also spit: and when Frances made curtesie, he would also make curtesie. And when he was by Frances rebuked for so doing, he answered, that he had promised to do all things which S. Frances did.

A certaine Doctor in Diuinitie preaching before S. Clare and her Sisters, it fortuned that Frier Gyles comming in, sayd vnto him: Thou Doctor, holde thy peace, for I will preach: which immediatly helde his peace, & Frier Gyles taught most sweetely. Then blessed S. Clare reioycing in the spirit, said: This day is the will of blessed S. Frances fulfilled.

Frier Gyles said, that among all ver-

tues,

tues, he loued Charitie. And when a certaine brother sayd, Is not Charitie greater? He answered, And what is chaster then Charitie? And often he would sing, O holy Charitie, what art thou? What art thou? Thou art such, and so much, as fooles know not how much. A goodly litle Song.

A blacke Frier being tempted by our Lady, went to Frier Gyles for counsaile. Frier Gyles seeing this in spirit, ran and met him, and with his Staffe he beat the ground three times, saying: A Virgin before the birth, a Virgin in the birth, and a Virgin after the birth: and at euery strok that he gaue on ỹ ground, there sprong vp a Lilly: and the Frier was deliuered of his temptation. Heere they touch the Blacke Friers.

Frier Gyles knowing that S. Lewes, which was King of Fraunce, came to Paris clothed in a Pilgrimes weede, to see him: and he running to meete him, each so embraced other, that they both fell downe: and in spirit, but not in word, the one spake to the other, and each departed from other with wonderfull consolation.

In

In the. 55. leafe.

Frier Gyles affirmed, that he was foure times borne. First, of his Mother, secondly of Baptisme, thirdly at the entraunce into his Order: and fourthly, when God so often times appeared vnto him, and he was rapt and taken vp into heauen. And in this birth, as he sayd, he lost all his Fayth, by the reason of those heauenly visions, which are of sayth.

The Diuell appeared vnto him so tirrible, that for feare he lost his speach: and when the Diuell begaune to come vpon him, and to destroy him, not being able to ryse, he drew as well as he coulde to the vessell of Holy Water, which with fayth he threw: and foorthwith he was deliuered from his feare and tormentes.

Frier Gyles saw the soule of a certaine Holy person among a great sort of the soules of Friers, assend out of Purgatorie into Heauen.

For the holynesse of Frier Gyles, Christ graunted, that all the soules which

which were in Purgatorie, should ascend with him into Paradice: among the which, was Frier Lolle, euen then in tormenting: which by the merites of Frier Gyles was deliuered.

Frier Gyles was once rapt and taken vp into the third heauen.

The Doctrine of Frier Gyles.

There is nothing wherby thou canst please God better, then to hang thy selfe by the throate: which is thus to be interpreted. The man that is hanged, is not in Heauen, and yet is he lifted vp from the Earth, and alwayes looketh downeward: so must we humble our selues. A fine doctrine.

Frier Gyles said vnto a certaine person, if thou wilt enter into Religion, then quickly kill thy Parents: that is to say, thy Father and Mother: but not with the materiall sword, but spiritually: for he that hateth not father and mother, cannot be Christes Disciple.

To enter into Religion, is to finde the infinite treasure of the kingdome of heauen.

In the. 56. leafe.

Paine vpon paine, is to studie meekenesse and humilitie.

In the. 57. leafe.

Frier Gyles sayd to S. Frances, that he liked not the Pismires or Antes, because they were too much carefull in gathering of their victualles: but he liked the Birdes exceedingly well, for they

A holy comparison.

horded not vp.

In the. 58. leafe.

Holy religious persons are like holy Molues, for they neuer go abrode but for great necessitie.

In the. 59. leafe.

From the beginning of the worlde euen till this time, there was neuer a better nor a more profitable Order of Religion inuented, then the Order of the Bare-foote Friers.

In the. 60. leafe.

Frier Gyles being asked what he thought of blessed Frances: he being inflamed with feruentnes of the spirit in

hearing the name of Frances, sayd: that there is no man that ought to name blessed Frances, but for ioy he should licke his lippes. Yet, sayd Frier Gyles, he lacked one thing, and that was a strong body: for if he had so strong a body as I haue, I thinke all the world had not bin able to folow him.

Frier Conrade of Offida, when he was but. xiiii. yeeres of age, entred into Religion: and when he was set to studie, he refused it, and entred into the Kitchin dressing meate, & distributing the Almes by the space of ten yeeres. There came dayly vnto him a faire Birde and sate vpon his shoulder, and at a certaine time as he went into the Wood, the Bird did flie before him singing most sweetely: of the which sweetnesse he receiued incredible comfort. Maundy thursday drawing neare, Frier Conrade besought the Lord, that he would take the Bird those three dayes into his keeping, because that in those three dayes he would receiue no consolation or comfort, but sorrow and heauines, in the honor of good Fry-

day:

day: which thing came to paſſe, for the Bird hid her ſelfe vntill Eaſter day in the morning: which morning he came more fairer then euer he did before, and ſung more pleaſanter and ſweeter: and as it is ſayd, he ſpake to him wonderfull thinges, and he ſaw him flie into heauen as straight as a threed. Verely I beleeue it was the Holy Ghoſt, or at the leaſt the Angell Gabriel.

Alſo, a certaine Woolfe came vnto Conrad, and caught him by the necke as he had been a Lambe, and carryed him into the houſe of the Bare-foote Friers. The which thing the Brethren ſeing, marueiled, and for great deuotion began exceedingly to weepe, perceiuing the holyneſſe of their brother.

The ſame brother, in the Feaſt of the Purification, beſought our Lady, that ſhe would giue him ſome of the ſweetnes and conſolation that ſhe gaue to Simeon, and immediatly he was heard: For our Lady appeared in a great light with her moſt precious Child, and turned him into the armes of Frier Conrad: which deuoutly taking him, printed Chriſtes

lippes

lippes in his lippes: and setting his brest to his, was wonderfully delighted in the kisses, and replenished with charitie.

The soule of a certaine Frier appeared vnto Frier Conrade, and declared vnto him, that for certaine sinnes that he had committed, he was in Purgatorie, and therfore besought him that he would say a certaine of Pater-nosters for hym. And when he had sayd an hundred Pater nosters, the soule of the same brother returned, and gaue thankes on Gods behalfe to Frier Conrade, saying, that he was deliuered from peynes, and went euen then into glory.

Frier Conrade was a great preacher, and he rayled fiue dead persons, as the Diuell affirmeth. A sure witnes.

In the. 66. leafe.

Frier Simon of Collaze, raised a dead person to life: he healed a sicke Horse, Sheepe that could not standе, he made whole. He restored old Women to their hearing. Three persons that were crooked, he made straight, and healed ten that had the Dropsie.

A medecine for Phiſitians.

A certaine Phiſitien of Spolet, being ſicke, could not helpe him ſelfe, till he had vpon him the Garment of S. Frances order: and then he receiued his health.

In the. 62. leafe.

Frier Simon of Aſiſio, neuer learned his Grammer, & yet by the helpe of God he ſpake ſo miſtically, that his wordes ſeemed ſupernaturall. And being on a time rapt and taken vp, he ſeemed ſo far vnlike him ſelfe, by the meanes of woonderfull apariſions and viſions that he ſaw, that a Frier put a burning cole vpon his bare foote, and neuer felt it.

Frier Rolle of Bruſorce on a time preached in the wood, and the chattering of the Birdes exceedingly troubled him, and he turned to them, and commaunded them that they ſhould depart and come no more in that wood, (A marueylous ſaying) and immediatly they departed, and neuer returned againe.

Frier Leonard, one of S. Frances fellowes, led S. Frances Aſſe, and as he thought S. Frances was riding vpon his Aſſe,

Asse, he sayd to him selfe, beholde how Frances rydeth, & must haue a foot-man to lead his Asse. And immediatly Frances knew his thought. Then Frier Leonard kneeling downe at blessed Frances feete, and with teares besought him of forgiuenes.

A certaine Nouesse called Frier Iuniper, was so simple and deuout, that he went often times into the Wildernes to gather Wood to mak a fire to warme the Brethren with, and he vsed to carry an Asse with him to sow the shooes of his Brethren: but the Warden of his house was fat. The sayd Nouesse on a time stripped him selfe naked, and came from Fulgino, passing by the streete Spelum through the Cittie of Assisio, euen into the house of the Bare-foote Friers. And when he was exceedingly reproued of the generall Minister for so doing, he sayd: that he had taken this penaunce vpon him, because he would be commaunded in like maner naked to returne. Also an other time he entred into Viterbe, and as he entred the gate

Goodly and gay Myracles.

of the Citie, he put his Breeches about his head, and his Coate he bound vp like a fardell about his necke, and so naked he went through the Citie, where he suffered many shamefull rebukes, and naked he entred into the house of the Friers, where all the Brethren cryed out vpon him: but he litle regarded their rebukes, so holy a man was this Nouice.

A shytten knaue.

The foresayd Nouice was of a certaine Gentleman exceedingly well entertained and layde in a goodly bed: but he defyled the bed, and departed in the morning without taking any leaue, or bydding them farewell.

The same man tooke his iorney to Rome: which being knowen to the Romanes, they came forth to entertaine and welcome him: but he stood playing with the Children till they were gone, and afterward he went into the Citie alone. The Romanes seme of them, thought he dyd it of a contempt or disdaine that he bore vnto them, and other some thought he did it of foolishnes.

A

A certaine Frier being ſicke, deſired to eate of a Swines foote. Then the foreſayd Nouice called Frier Iuniper, and tooke a ſworde, and entred into the middeſt of the heard of Swine, & ſtroke off the feete of one of them, and dreſſed them for his foreſayd Brother. When the maiſter of the Swine knew that a Frier had done it, he ſpake many opprobrious wordes of S. Frances, and his brethren. But Frier Iuniper meeting with the maiſter of the Swine, gaue vnto him ſuch ſoft and ſweete wordes, that he gaue the whole Swine for a pittance to the Brethren.

In the. 63. leafe.

A certaine poore man aſked an almes of Frier Iuniper, to whom he ſayd: I may not giue mine habite: but if thou take it from me, I will not be greeued with thee: Which thing the poore man did.

The Diuell exceedingly feared this Frier Iuniper, for he going by a certaine Towne, the Diuell fledde ſeuen myles from him, & being aſked why he did ſo?

He answered, that he could not abide the pacience of that foolish Frier Iuniper. Wherefore S. Frances, when the Diuels would not at his commandement depart out of men, he would say to the Diuell: Except thou depart the sooner, I will cause Frier Iuniper to come to thee: and then the Diuell fearing the presence of Frier Iuniper, and the vertue and holynes of S. Frances, departed.

S. Frances perceiuing the great holines of Frier Iuniper, sayd vnto his brethren: I would to God I had a whole Wood of such Iuniper.

Frier Iuniper kept silence sixe dayes after this maner. The first day in the honour of the Father, The second in the honour of the Sonne, The third in the honour of the holy Ghost, The fourth in the honour of the blessed virgin Marie: and so he obserued silence euery day, in the reuerence and honour of one Sainct or another.

Frier Iuniper had a certaine brother to his Disciple, which was so patient,

that

that if he had been scurged all the day long, he would say nothing. And when Frier Iuniper did bid him weepe, then he would weepe: and when he bade him laugh, then would he laugh. When Frier Iuniper heard of his death, he sayd, I haue no more goodes in this world, and he brake all the Vessels in the house, saying: that the whole world by his death was destroyed. And that if he should not be horrible to his Brethren, he would cause the head of his Disciple to be deuided in two peeces, the one part to be made a dish for them to eate their meate in, and of the other part a cup for them to drinke in.

Frier Iuniper said, I would after my death, that there might issue such stench out of my body, that no man should be able to come nigh it: and that finally they would throw me into a ditch, that I might remaine abhominably alone for Dogges to deuoure. This blessed man, when death came, he would haue Saint Clare with him. This is a Sainct in deede.

Frier Andrew of Anany, at a cer-

saine time had a lust to eate of litle birdes rosted, and when they were made ready and set before him, he would not consent to his lust, but making the signe of the Crosse on the Birdes, he commaunded them to depart: which immediatly reuiued and flew away.

Frier Ambrose of Massa, if he fortuned to offende any person by a worde, he would take a Coyde and tye it about his necke, and meekely aske forgiuenes: and in the most diligentest maner would wash the Dyshes. He raysed fire from death to life, and he deliuered one from the danger of a Wolfe.

Frier Morice ware next his body a Habergeon, & lyued with raw Hearbes. He would eate no flesh vpon Christmas day if it fell on the Fryday. Then sayd saint Frances to him, I would that the very Walles should eate flesh that day, if it were possible.

In the. 64. leafe.

Brother Reignold besought Christ, that he would declare vnto him into what

what Order he should enter for the salvation of his soule: And our Lord Jesus Christ answered, that he should go into the Order of the Bare-foote Friers.

Frier Benedict of Aret, receiued into the Order of the Bare-foote Friers the Emperour of Constantinople, and King of Ierusalem, called Iohn.

The foresayd Frier had a great deuotion to sainct Daniel, whose Sepulcher is in Babylon, and Dragons keepe it: which Sepulcher he desired greatly to see: but what for the length of the Journey, and for feare of the Dragons, he could not come at it. Then appeared vnto him a houge and great Dragon, and caught him vp in his tayle, and caryed him to Daniels Sepulcher: the Sepulcher being opened, he gate a Finger of Daniels, which with great deuotion he brought with him. And foorthwith he was of the same Dragon taken vp and set there againe from whence he came: Wherefore it is to be beleeued that it was the Angell of the Lord.

The

The same man also, as an other Ionas, in a tempest was throwen into the Sea, and straight way he was taken vp in a litle Cloude and carped into Paradice: Whom when Enoch and Ely saw, they asked him who he was? and he answered, I am a Frier of S. Frances Order. Then they made great ioy, and led him about, shewing him all things that were in Paradice: and then afterward he was brought againe of the same little cloude to the Sea: whom when the men saw, they exceedingly wondred.

The same man healed a woman that had a Fistula on all her body.

Frier William of Radcofe, entering into a certaine Hermitage kneeled downe and prayed: the Diuell likewise kneeled downe hard by him and stroke him on the cheeke: which when he had suffered a good while, at the last the Frier put out his hand thinking to haue caught the Diuell at the next stroke: but the Diuel fleeing, so stroke and hurt Frier Williams hand, that there rose fiue great blisters, which swelled very much and were so

so greeuous, that a great time after he was not able to do any thing with that hand.

Iohn of Aluerne, when he was an Infant, euery Monday, Wednesday, and Fryday, would sucke but once, and would eate no Eeles: and in the meditation of Christes Passion, he would so beate him selfe, that what with teares and blood, it seemed that there ran Ryuers of blood out of his body. And he did vse to hang Nettles about his necke and body to punish himselfe withall. And when a certaine person sayd, Then shall he be a good Bare-foote Frier: hearing that word, being inspired of the Lord, he entred into that Order, and he kept the Vestrie & song in the Quire. In the time of great Frost and Snow, he went naked, sauing that he ware a paire of Breeches, sometime he ware a Habergeon, and sometime a Coate of Swines leather, and sometime a Coate of Horse heare knotty: and he wore next his flesh a hoope of Iron. By the space of thirtie yeeres he dranke water. In Lent he did

eate

eate euery day no other thing then as many raw Peaches as he could holde betweene his two fingers. In three yeers he neuer sate neither sleeping nor waking, except it were at the Table, in the Chapiter house, or in the Quier. God dayly came to him by the space of three Monethes, and gaue him the vnderstanding of all Scripture.

In the Citie of Florence, he preached in the middest of the streete on a faire day, but within a litle while it rained, & it neither touched him, the Pulpet, nor the audience: to the great wonder & maruayle of the people. He was visited of all the Saintes, and our blessed Lady stood by him a whole day in the same forme & maner as she was heere vpon the earth. S. Frances with his woundes appeared vnto him, & stood a great while by him, and sayd: Aske of me what petition soeuer thou wilt, and I wil graunt it thee. Then he desired that he might touche and kisse his woundes, which S. Frances graunted him, and he was wonderfully comforted. Also, as he was saying on S. Laurence day of his byrth, so-

uainely

vainely ſainct Lawrence appeared vnto him as he was boyling, and beholde him with a pietifull looke. And when he ſung *Salue Regina*, he appeared againe, ſaying: that Gredyzon is my great comfort. Once as he was ſaying Maſſe, he deſired to ſee Chriſt in the ſame maner and forme that he was crucified in. Then appeared Chriſt, beholding him with his eyes of compaſſion.

On a time he being in the Wilderne, beſought Chriſt that he would appeare vnto him. Then appeared Chriſt vnto him three or foure tymes, ſhewing him his backe, but ſayd nothing: But the good Brother ceaſed not weeping vntill ſuch time as Chriſt turned his face to him, and ſtretched out his handes as the Prieſt doth when he is at Maſſe. Then he fell downe at the feete of Chriſt, which he put forth to him to kiſſe, which he waſhed with the teares of his eyes, lyke an other Marie Magdaline: and at the laſt, Chriſt offered vnto him his handes for to kiſſe. Then Frier Iohn arysing, came vnto the Prieſt

of

of Chriſt, and imbraced him, and Chriſt kiſſed him: but after that, he preached moſt profound Diuinitie. His hart burned an hundred times more then if it had been in a burning Furnace: and for extreame heate, he was forced to cry out and make exclamation. He was once rapte of God aboue all creatures, and his ſoule was ſwallowed vp in the deepenes of Diuinitie, and was buried in the ſea of infinite knowledge of the God-head, inſomuch that nothing created, nothing made nor imagined, nothing thought nor comprehended, which either hart could thinke, or tongue could ſpeake, but it was knowen and reuealed vnto him, ſo that his ſoule was ouerwhelmed, as is a drop of Wine in the Sea: and he ſaw nothing, but God in all things and aboue all thinges, and without all thinges: and there he ſaw three perſons in one God-head. &c. And thus being in his meditation, and in wayling & weeping, he came to the euerlaſting glorie.

The ſame Frier receiued once within the Octauas of the Aſſumption of our Lady,

Lady, such a sweetnesse and comfort, that because he would not be heard of his brethren, he went into a Wood to powre out his great ioyes that was in his hart: and as he cryed out for great ioy, he thought vpon the wordes of Consecration; *Hoc est Corpus meum*: And immediately he saw in a great light Christ with the blessed Virgin his Mother: and being replenished with wonderfull ioy, he returned & went to Masse, and when he had sayd the Preface, and *Qui pridie*, and came to the wordes of Consecration, often times he sayd, *Hoc est, Hoc est*: but he was not able to expresse any more: Wherefore the Warden of the Friers, and one other of his brethren, began to helpe him, but he sodainely saying, *Corpus meum*, immediatly appeared to him our Lord Jesus Christ, shewing him his great humilitie, which offered him selfe to be incarnate, and caused himselfe dayly to come into the hands of the Priest. When he beheld the presence of the Lord, his hart melted as Waxe, and fell backward, but he was stayed of the Warden and his brethren, and as one

dead,

dead, they caryed him into the Vestry, and his body was as cold as Ise: and so he lay as one departed, from the morning vntill it was noone, so that he could not make an end of Masse. These things did he declare vnto a certaine Brother, in whom he put great confidence.

At an other time as he was ministring at Masse, Christ appeared to him with a goodly faire Beard, clothed in a precious red Garment, and he was certified that God was so pleased for that Masse, that he would remit the sinnes of all the world: but specially those which were recommended in the same Masse.

O most detestable blaſphemie

In the. 66. leafe.

Frier Iohn saying Masse for the dead, euen when he was lyfting vp the Sacrament which he offered vnto God the Father, for the soules of them that were deceassed, he saw an infinite number of soules comming out of Purgatorie, as it had been a number of sparkes that fly out of a burning Furnace, and so ascended into heauen through the merites of Christ, which is dayly offered by inSacrifice, both for the quicke and dead.

The

The same Frier, in the Mount of Aluerne praying, saw all the ayre and earth full of Diuels. Hee tooke his Staffe and beat them, and they fled from the Mountaine.

This Frier, in the Feast of the Purification of our Lady, being vexed with the Ague, deceassed on S. Lawrence euen.

Frier Iames Barleran, to whom Christ appearing in the Wilderneſſe, declared the remission of sinnes: which for euer he had obteyned. In signe and token whereof, Christ put the sayd Friers handes betweene his handes: for whose reuerence, the Frier washed not his handes of long time, and so long he felt from off his handes a marueilous sweete sauour. But at a certaine time, two other Friers meeting with him, desyred him to eate with them, and he forgetting himselfe, washed his handes, and after that he neuer smelled the sweete sauour: for the which, he wept and lamented all the dayes of his life.

In the. 66. leafe.

Frier Gerhard being a great Preacher, once on S. Frances day he preached much in the praise and commendation of S Frances. A certaine Citizen hearing him so much speake of S. Frances, was angry in his minde, therefore he departed out of the Church and went home to lay him downe to sleepe: which was sodainely rapt and carryed into Heauen, where he saw Christ, our Lady, and the other Saincles, which went in Processiō wise about Heauen: but when he saw not S. Frances, he sayd vnto the Angell that brought him thither, Where is Frances and all his Brethren, of whom Frier Gerhard talketh so much? The Angell answered. Looke and thou shalt see blessed Frances, and what state he hath. And he looked, and behold Christ lyfted vp his right arme, and out of the wound of his side come forth Frier Frances, bearing the Banner of Christs Crosse, and after him followed a great number of his Brethren and Sisterne. And immediatly the Citizen was restored to his owne house, and he declared

all

all these thinges to Frier Gerhard: and he gaue his goodes to the Brethren, and was made a Bare-foote Frier.

A great number of Fishes, as well great as small, heard the preaching of Frier Anthonie, euery one of them holding vp their heades a litle aboue the water: the greater Fishes stood in the deepest places, and the small where the water was most shalowest, and the meane Fishes drue very neare to Frier Anthonie. And when he preached, certaine Fishes put foorth their voyces, and other opened their mouthes, & bowed downe their heades. Afterward the Fishes of Frier Anthony were licensed to depart: which being wonderfull ioyfull and full of play, departed.

In the. 67. leafe.

The same Frier Anthonie preached before the Pope & his Cardinalles: and there were present Grecians, Italians, French-men, Dutch-men, English-men, and diuers other nations: and the Frier himselfe was a Spaniard, and euerie person there vnderstoode him as

though he had preached to Spaniardes. Then they sayd one to another, Is not this man a Spaniard? and how commeth it then to passe, that each of vs heareth our owne naturall tongues? The Pope being astonied, answered: verely this is the Arke of the Testament.

The same Frier on a time preached in a Meddow, and Christ being willing to declare the holynesse of him to the people, sodainely rayled a great tempest: and when the people would haue departed, Frier Anthonie spake vnto them, saying: I say vnto you on the behalfe of our Lord Jesus Christ, that neuer a one of you shall receaue any hurt. And when the Hayle and Raine fell so sore, that for the greatnes thereof they were compassed as it had been with a wall: yet neare vnto the Audience came neither raine nor hayle.

This Miracle is grauen in a Stone at the entring of the Church of the greater Bitурcence, as I receiued it of a certaine Frier.

A cer-

A certaine person named Bonel, would not beleeue that an hoste consecrated, was the body of Christ: and he sayd, that his Asse did eate hostes: which thing blessed Frier Anthonie hearing, he went to Masse, and brought the consecrated hoste, and shewed it to the Asse: and straight way the Asse kneeled downe and bowed his head, and worshyped it. Which when Bonel saw, he was immediately made Catholike.

An Asse worsheth the bread for Christes body.

A certaine Gentlewomã being brought in great loue with his preaching, followed him, and looked not to her household: for the which her husband blamed her. Then she went vp to the top of her house, where she heard Frier Anthonie preach, euen as well as though she had been in the Church. And when her husband asked her what she did so much there: She sayd, I heare the preaching of blessed Anthonie. He sayd she was mad, and would not beleeue her, vntill such time as he went vp him selfe & heard him: the which Miracle made him euer after to go to the preaching of Anthony.

When Frier Anthonie preached on a time of Wine that was sent to him and his brethren, a certaine woman sodainely mooued, ranne home thinking to bring him better Wine then any was brought before, and she made so great haste, that she forgate to stop the vessell, and she brought the Spicket in her hand: and when she stood before him with the wine, she looked to her hand and espied the Spicket, immediatly she ran home and found all the Celler full of Wine: but trusting in the merites of blessed Anthonie, she put the Spicket into the vessell, and sodainely the vessell was so full of Wine that it ran ouer.

A certaine man as he was confessing his sinnes to blessed Anthonie, so lamented, that he could not for weeping speak one word: wherefore Frier Anthonie commanded him to write his sinnes, and so he did: But by the merits of blessed Frier Anthonie, and his earnest and harty contrition, he found the writing all wyped out.

In

In the. 68. leafe.

Certaine Heretickes desired Frier Anthonie to dinner, and they sayd vnto him: The Gospell commaundeth that thou shouldest eate of all such things as are set before thee. Then they set before him a foule great Toad. Which blessed Anthonie seeing, he made ouer ỹ Toad the signe of the Crosse, and it was conuerted into a rosted Capon.

In the. 69. leafe.

Frier Peter often times fasted saint Michaels euen. And on a time S Michael appeared vnto him, saying. Frier Peter, thou hast faythfully laboured for me, and hast put thy selfe to great paines: beholo therefore, I am come to comfort thee, and aske of me what petition thou wilt. To whom Frier Peter sayd: This I desire thee, that thou wilt obtaine for me the remission of al my sinnes. And S. Michael sayd: Aske some other Petition, for that I will easely get thee. Then Frier Peter desiring nothing els, sayd vnto S. Michael, And I for the fayth and trust that thou hast in mee, will procure many thankes to be giuen thee. This com-

munication betweene them, dured a great part of the night.

Frier Peter deſired that he might know by reuelation, whether either of our Lady, S. Iohn Euangeliſt, or S. Frances, did ſorrow moſt for the paſſion and ſuffering of Jeſus Chriſt. And when he had wept long, our Laby, S. Iohn, and S. Frances, wearing moſt precious Garmentes, appeared vnto him: but yet bleſſed Frances was better apparelled then S. Iohn. Then ſayd S. Iohn, Be not afrayde Frier Peter, beholde we are come hither to comfort thee, and to declare vnto thee thy doubt: Wherefore thou ſhalt vnderſtand, that next after our Lady and mee, bleſſed Frances aboue all other moſt ſorrowed the death of Jeſus Chriſt. And when Frier Peter aſked of the Apoſtle wherefore he had not on ſo fayre a Veſtment as had S. Frances: he anſwered, that S. Frances went viler here on earth, therefore is he now moſt preciouſly clothed in Heauen. Then S. Iohn gaue vnto Frier Peter a goodly Garment: which when he would haue

put

put vpon him, he fell downe as one astonied and cryed, Frier Conrade, Frier Conrade, come and helpe me, and thou shalt see wonders: and immediately Frier Conrade came vnto him, and he declared to him all things.

In the. 70. leafe.

Frier Suffrian when he was sicke, would receaue no Medecine of any carnall Phisition, for he had deserued to be comforted of our Lady. And our Lady came vnto him with three Virgins, which brought in their handes three Boxes. And our blessed Lady tooke a Spoone and gaue vnto him a spoonefull of the heauenly Electuarie: which when he had tasted, he felt so much comfort & sweetnesse, that he thought it not possible for his soule to remaine any longer in his body. And he said vnto our Lady, no more most sweete Mother, no more, for I am not able to sustayne so much sweetnesse. Yet she once againe reached him of the same Electuarie, and emptied cleane thy fyrst Boxe. Then our Ladie tooke the second Boxe: when the sicke Frier per-

perceiued that, he cried and ſaid: O bleſſed Mother of God, if my ſoule be vtterly melted with the ſweetneſſe of the firſt boxe, how is it poſſible that I ſhall be able to endure to taſte of the ſeconde? Then ſayd the bleſſed Virgin to him, My Sonne, thou ſhalt taſte a litle of this ſecond boxe alſo. And ſo ſoone as he had taſted thereof, he was illumined with ſuch a heauenly brightneſſe, that he ſaw clearely in the Booke of life, the names of all them that ſhalbe ſaued till the day of Iudgement. And when he dyed, he ſayd: *O in Pace, O in idipſum, O dormiam, O requieſcam. &c.*

Frier Iohn had ſo much honeſtie, that his brethren who perfectly knew his conuerſation, tooke him to be a woman.

Chriſt appeared vnto Frier Iohn, and ſayd vnto him: My Sonne Frier Iohn, aſke of me what thou wilt. And he ſayd, My Lord, I know not what to ſay: I beſeech thee to forgiue me all my ſins: And I beſeech thee alſo to graunt me my Purgatorie in this worlde. And a voyce anſwered, I will do it: and choole thee whe-

whether thou wilt be one day in Purgatory, or five daies punished in this world. And he choose five dayes in this world.

In the. 72. leafe.

Frier Frances saying Masse, found in the Chalice a great Spider, which he would not cast out, but drunke it up with the blood: Afterward rubbing his shinbone, and clawing where he felt it itche, the same Spider came out of his legge without doing him any hurt.

Frier Sigismonde after his death, appeared vnto a certaine woman, saying: Goe to a Frier that is called Restang, and bid him that he bring my body into this Wood. The woman did not his message, wherefore the next nyght he appeared againe vnto her, saying: that if she would not do his message, he would vexe her from place to place: But yet she did it not. The third night he likewise appeared vnto her, and caused her to be scurged very sore. The woman being taught, and feared by stripes, did her message vnto the Frier: but the Frier would not remoue his body. The fourth

time

time he appeared vnto the woman saying, Go thy wayes and commaund Restang that he deliuer thee my body to be remooued, and for a token say this vnto him, that once he offended in periurie, of which offence he neuer confessed him selfe, and commaund him now to confesse it, els he shall go to Hell. When the Frier heard this, first he confessed his Periurie, and before all men detested and defied the Diuell, and declared the holinesse of Sigismond. Then heard he a voyce from Heauen, saying: Frier Sigismond will lie in the Wood, and will be buried vnder the shadow of the Bay and Myrre trees. A certaine Frier of a great deuotion gate away one of his Fingers and one of his Teeth: Wherefore once againe he appeared to the woman saying: Goe thy wayes agane to Frier Restang, and say vnto him, that he hath not caryed my whole body into the wood, for there lacketh one Tooth and one Finger: which with all diligence he sought for, and with all reuerence and great reioycing caryed, and ioyned it to the rest of the body.

In

In the. 73. leafe.

Frier Gerhard on a time when he and his brethren had nothing to eate, obtayned (by prayer) a dysh of heauenly meate, wherewithall they were wonderfull plentifully refreshed: and the meate was so exceedingly well seasoned, that they sayd they neuer in all their life did eate meate so well dressed.

Frier Mathew of Marcilia, had a Canker in his priuie members, and sodaynely as he put into it a peece of Frier Gerhardes coate, he was made whole. He healed a wonderfull number of Cattell and other vnreasonable Beastes.

Frier Anthonie being dead, did sweat exceedingly so much, that his very garment was wet. And there appeared sitting vpon his body a goodly young man, which recited all his life, and then departed away.

In the. 75. leafe.

Frier Drodro was so holy, that one Angell serued him at Masse, and another Angell made ready his Horse to ryde.

Frier

Where is, Thou art Peter? and the Pope can not erre?

Frier Walter was vniuſtly depoſed from the Byſhoprieke of Pictauian, by Pope Clement the fifth. Wherefore after his death, he cited the Pope to appeare before the high Iudge, and the ſame time that was appoynted, the Pope dyed ſodaynely.

In the. 76. leafe.

Frier Lewes was of the lynage of Kinges, and yet he made him ſelfe a Bare-foote Frier (and the Sonne of bleſſed poore S. Frances crucified (whoſe maiſter was Poncius Carnobell, a man ſufficiently learned, and he did learne in ſeuen yeeres his Grammer, Logique, Aſtronomie, and holy Diuinitie. He was ſo fayre, that women ſayd they neuer ſaw a fayrer, and they were neuer ſatiſfied with the ſight of his face. A certaine perſon brought vnto him Virgins and Maydes, which he obiected from him as rybaldes. And he would ſharply reproue and rebuke the Brethren when they looked vpon any women: and for feare and reuerence of him, they durſt do no vnhoneſt thing. He would not once looke vpon his ſiſter the Queene of Arragon:

and

and he despised all honours and salutacions. A certayne layre Lady hearing of his great chastetie, thought she would proove whether he were so chast as he was reported, and she came into the Church and exceeding earnestly beheld him: but he not once mooued. He continued all nyght in prayer and weeping. And there came to him the Diuell in the lykenes of a blacke Catte, which with the signe of the Crosse he droue away. He called Lice the precious Iewels of poore men. Euery day he confessed him selfe, and sayd Masse. He slept vpon the earth, in token of great humilitie. When he heard talking of any deuoute matter, he would weepe straight way. A certaine womā of Tholose, hauing a bloody flixe by the space of .xiiii. yeeres, layd within her selfe: O if I might touch but the hemme of Frier Lewes garment, I should be safe: the which came so to passe, &c. He did many other myracles which here I omit. At whose Sepulcher the Waxe candles being put out, were againe with lyght from Heauen lyghtened. He raysed from death to life

fiue

sixe persons and more: and he did many other thinges.

In the. 77. leafe.

Frier Roger gaue one of his Brethren in penance for speaking of an idle word, to say the whole Psalme of *Miserere, Credo in Deum, Pater noster, Salue Regina.*

He sayd that he knew a man that was an infinite number of times rapt and taken vp into the highest Heauen, and was vnited with God: and he receiued so great sweetnes frō God, that he thought he was constrayned to cry, *Domine recedi a me. &c.* Lord go from me. And the signes of this great fauour was much seene in his face. In a certaine Vision he saw Iesus, and said vnto him, *Domine quis es?* Lord, who art thou? Iesus answered, *Ego sum qui sum*, I am that I am. And Iesus sayd also, Welcome my Sonne: and he blessed him saying, Thy sinnes are forgiuen thee. He was once taken vp into Paradice, and there he saw God talking with all the Saincts one after an other. And a certaine Saint sayd vnto Frier Roger, of what Order

O diligent Diuell, how thou auancest pride, that once againe it might be placed aboue God.

art

art thou? And he answered, a Bare-foote Frier. Then he gaue vnto him a consecrated Hoste, & commaunded him that he should go preach vnto certaine Friers which were weake in Christ: & so he did.

In the. 78. leafe.

Frier Roger inquired of Frier Bertrand of certaine brethren, whether they were saued. Frier Bertrand answered, What askest thou me of the Brethren, I certifie thee, that al that die in the Order and Rule of blessed Frances, are saued.

When he was dead, he appeared vnto a certaine woman: which confessed all her sinnes to him, and he gaue her absolution.

In Brabant lieth buried Frier Peter, which was seene of a childe that could scant speake, at the celebration of his Masse eate Christ in the forme and maner of a litle Child.

In the. 79. leafe.

Frier Benedict, which is buried in Erffort, was our Lapes Butler.

Frier

Frier Conrad lieth buried in the Prouince of Austrich in the new Citie, which was the very father and chiefe worker of Miracles: but because he was not buried with our Brethren, the Minister commaunded him that he should worke no more miracles. To the which commandement he obeyed, and since that time, he neuer wrought any more Myracles.

Christ appeared with a terrible countenannce to a certaine Prior, saying vnto him, Thou Prior, of what Order art thou? And he answered, Of the Order of S. Benedict. And Christ said vnto blessed Benedict, Saith this man true? And Benedict answered, He is a destroyer of my Order, and of his fellowes that are with him. Then Christ commaunded that he should be hanged vpon the Elme in the Cloyster.

Hasty iudgment like the law martiall.

Frier Agnell, receiued into the Order of the Bare-foote Friers certaine Englishmens children, and he sent. x. li. sterling to Rome, to buy them the decretals to study in, to put away idle times. He was buried in Oxford in a Chest of Wood, whose body when his Brethren would

would haue remooued into a Sepulchre which they had prepared for him, they found his Chest full of cleere Oyle, smelling like Balsanum: and his flesh being resolued, the bones did swim vpon ỹ oyle.

In the. 80. leafe.

In this leafe are recited diuers Friers which wrought good workes: and among other, is named Frier Arlot of Prato, who was the first that wrote the Concordance of the Bible. One good worke.

In the. 82. leafe.

This is the most excellentest Order of all other Orders, for in this Order hath been the most notable and excellent personages, as Pope Gregory the ninth called Vgo, of whom S. Frances did prophesie before that he should be Pope, and did alwayes write him the most worshipfullest Father of all the world. Also Pope Martine desired to be buried in our habite. Pope Alexander the fourth, was a Bare-foot Frier, and graunted to the order many Bulles and Priuileges. Also S. Frances appeared wt his wounds vnto the King of Constantinople, and willed him if he would be saued, that he Frances caused all these to sinne, as did Ieroboam.

should make himselfe a Bare-foot Friers and he did so. The Queene of Sauoy did weare our habit. And so did a great number of Emperours, Kings, Queenes, & Noble personages, which were too long here to rehearse: for there is not a Noble house in Christendome, but some one of them hath been a Bare-foot Frier, according to the saying of the Scripture: Esay. 49. Euen Kinges haue walked in thy most pleasant Garden.

In blessed Frances is fulfilled that was spoken to Abraham. If there be any that can number the dust of the earth. &c. Wherefore the Diuell sayd before to a certaine woman, the Order of the Bare-foot Friers, though it be litle, yet shall it be multiplyed aboue all other Orders. In India there are many houses of this Order.

The Diuell and women helpe saint Frances as witnesses at a pinch.

In the. 84. leafe.

Blessed S. Clare was first a Sister of the Order of the Minorities, otherwise called Bare-foot Friers, which continually did weepe and lament the Passion of Christ, so long, that at the last the Diuell appeared vnto her, saying, that she shold

loose

loose the light of her eyes. To whom when she had sayd, that they can not loose their sight that foloweth the light of life: the Diuell fled away. Often times she spake with God, and did many myracles. Pope Alexander the fourth being sicke, she visited him, and he offred her his feete to kisse.

Frier Iuniper is Christes Iester.

In the. 88. leafe.

Frier Hely said vnto blessed Frances, Here are certaine Brethren that heare say thou wilt make a new Rule, & they fearing ỳ thou wilt make it too straight and sharpe, say, that thou shalt make it for thy selfe and not for them. Which when he heard, blessed Frances turned his face toward Heauen, and spake thus vnto Christ. Lord, sayd not I well vnto thee, that they ought to beleeue me. Then all they heard the voyce of Christ answering in the ayre. Frances, there is nothing in thy Rule that is thine: But all that is set downe there, is mine: and I will that the Rule be obserued to the letter, to the letter, to the letter,

without any glose, without any glose: which wordes proue, that our Rule is instituted of Christ. Then blessed Frances turned him to his brethren, and said: Now ye haue heard, now ye haue heard, now ye haue heard.

The Rule of the Frier Minors, otherwise called Bare-foot Friers, was made of blessed S. Frances, standing and being resident, & fasting in the Mount, Christ reuealing it vnto him. Wherefore he compareth his Rule with the Law of Moses, that was giuen in Mount Sinai, and the Law (as they call it) of the Gospell, that was published by Christ in the Mountaine. No man ought to doubt but this Rule is Christes, because Christ affirmed it so to be, before so great a number of brethren.

In the 89. leafe.

The Apostles were not learned: Therefore it is not needfull that the Frances-Friers should be learned, for they are as the Apostles.

The Rule of the Minorities, or Bare-foot Friers, beginneth thus. The Rule and life of the Bare-foot Friers is this:

the

the obſeruation of the Goſpell of our Lord Ieſus Chriſt. And in the end of the tytle is this added: This is the Holy Goſpel of our Lord Ieſus Chriſt, which we promiſe to obſerue and keepe. There is no Rule that beginneth as this rule doth, nor is ſo tearmed, as ye may perceiue: for there is none ſo Goſpell like as is this bleſſed Rule. Alſo, this Rule is the life of the Apoſtles, and conſequently of our Lord Ieſus Chriſt: for as he had. xii. Apoſtles, ſo hath this Rule xii. Chapters: and as Chriſt had. Lxxii. Diſciples, ſo in this Rule of S. Frances, is. Lxxii. Verſes.

In the. 101. leafe.

What maner of thing Frances Rule was, S. Frances him ſelfe ſheweth, ſaying: It is the Booke of life, the hope of Health, the marrow of the Goſpell, the key of Paradice, the ſtate of Perfection, and the couenant of euerlaſting life.

Frances ſayd vnto Chriſt, Whereof liue my Brethren which dwell in the Wilderneſſe? Chriſt ſayd vnto him, I will feede them as I did feede the Children of Iſrael in the Wildernes.

Frances being vexed with the offences of his Brethren, ſayd vnto Chriſt. Lord, I recommend vnto thee my familie which thou gaueſt me. And forthwith the Lord ſayd vnto him: Thou noddy and ideot, tell mee, wherefore doſt thou thus vexe thy ſelfe when any Brother doth go out of Religion? Anſwere mee, Who planted & ordayned this Religion, was it not of my planting? I haue appoynted thee for a ſigne vnto them, that the workes which I worke in thee, they may alſo worke in thee. If one forſake thine Order, I will ſend thee another: if he be not borne, I will cauſe him to be borne. And put the caſe that there remained but three Brethren, yet ſhould it be my Religion, which I wil neuer forſake. Which words when S. Frances heard, he was exceedingly comforted.

Guncer a Monke of Barrania, there appeared to him a faire woman, ſaying: Take me to thy wife. And he anſwered, I will not, for I am a Monke. She anſwered, I am S. Frances Rule, take me & thou ſhalt be ſaued. By the which Reuelation, he was made a bare-foot Frier.

Heere I omit many things.

In the. 105. leafe.

A certaine pearſon was very deſirous to ſerue God, and Chriſt being glad to heare the prayers of good men, appeared vnto him in a Bare-foot Friers coate, ſaying: he that will ſerue me, muſt ſerue me in this maner: and ſo he vaniſhed away. But he neuer ſaw any Bare-foote Frier, and therefore he made him ſelfe a Monke: howbeit on a time when he eſpied two Bare-foot Friers going by the way, foorthwith he forſooke that Religion, and became a Bare-foot Frier.

A certaine Frier ſayd vnto Frier Giles (being both of one houſe) Frier Giles, I can tell thee good newes. Then ſayd Frier Giles, I pray thee tell it. And he ſaid, this night I was caried into hell, & I found not one of our brethren there. Then anſwered Frier Giles (crying for ioy, and ſaying) I beleeue thee well, I beleeue thee well, I beleeue thee well. Where the Diuell are they then?

A naughty Frier being dead, was of the Diuels caryed to Hell, which S. Frances ſeeing, ſayd vnto the Diuell, Bring him hither to me, for I will not that he ſhall be caryed into Hell in my habite:

habite: and he pulled off the Hood from his garment, and then the Diuels caryed him into Hell. This Vision was seene of a certaine Brother, which immediatly came and found the Frier dead, and his Hood pulled from his Coate, wherby he was certified of his damnation.

The Diuell caryed a certaine disobedient Frier both body & soule into Hell, in the sight of all the Brethren.

A certaine Frier saw this Vision. All the Saintes passing by the high Aulter, made low curtesie before ỹ Sacrament. After them folowed very faire Angels bearing Chaires, which they did set on the vppermost step of the Aulter. After them folowed Christ and our Lady, and next after came S. Frances and his Brethren. After them were led two Friers, their Hoods pulled ouer their faces, and their handes bound behinde them: After whom folowed two Mules laden with great Bookes. When Christ and our Lady were set in the seates prepared for them before the Aulter, Then S. Frances after he had done his reuerence first to Christ, and then to our Lady, he sate him

downe

downe on the right hand. Then were the two Captiues brought before Christ, who sayd vnto blessed Frances: Frances, these men were of thy Order, therefore iudge thou them. And blessed Frances before them all, sayd to the first Frier: What Order art thou of? And he answered, Of thine, blessed Frances. Then S. Frances asked him, Whose were al these Bookes? He answered, mine. Then blessed Frances said, Hast thou done as these Bookes taught thee? He answered no. And blessed Frances said, in hauing these Bookes thou wast a proprietary, for thou hadest them against the Rule, and those thinges which God commaunded thee in them, thou hast not done: therefore I (sayd blessed Frances) on the behalfe of God the Father, and of our Lord Iesu Christ his Sonne, and the Holy Ghost, and the blessed Virgin, and all the Holy company of Heauen, and mine, do curse and condemne thee into euerlasting fire. And immediatly the earth opened and swalowed vp him, the Bookes, and Rules. And in like maner he vsed the other Frier. Then all the Saincte

with

with great deuotion began to sing, *Te Deum laudamus.*

In the. 106. leafe.

Christ sayd vnto Frier Conrade, In thy Order are certaine which willingly and effectually obserue the Rule, & they immediatly flie into euerlasting life. There be other that be willing, but do it not effectually, and they shall be purged in Purgatory. There be some which neither are willing, nor yet do it in effect, and of them take thou no care, for they are none of mine sayth the Lord, as it is written, Verely, verely I say vnto you, I know you not.

The Warden of ỹ house of the Barefoot Friers in Paris, cõmaunded a Frier that was a dying, two things: one, that immediatly he should go to Paradice: The other, that after he was dead, he should returne as soone as was possible againe, and declare vnto him how many soules departed the world the same time that he deceassed, and how many went to Paradice, how many to Purgatory, and how many to Hell. After three dayes the same Frier gloriously returned againe to

the

the Warden, and being asked why he tarryed so long? He answered, that he was purged in Purgatorie. And being asked wherfore? he answered: Because I could sing well, when my other Brethren did not sing well, and I would some time a litle smile and mocke them. And you shal understand, that the same time that I departed, there were fiue thousand soules deceassed: of the which, one went to Paradice, three to Purgatorie (of the which I was one) and the rest went all to Hell.

An other Frier, because he did not bow him selfe at *Gloria patri*, suffered this paine in Purgatory. He was set vpon a high Piller that was straight & narrow aboue, which stood in the middest of a great Sea, and an hundred times in the day, and as many times in the night, he bowed him selfe, so long till the number of bowinges which he had omitted was fulfilled: And he sayd that the same bowing was vnto him wonderfull paynefull, for he thought euer that he should haue fallen into the bottome of the Sea.

In

In the. 107. leafe.

Our blessed Lady appeared vnto a certaine Bare-foot Frier with S. Peter, and a great number of other Saints, saying: Let vs go to Antioch, for the soule of a brother of thine Order, which to morow about the third houre of the day shall depart from the body, and we will receiue him. I omit many such as this is: and truly the blessed Virgin and the Diuell were wonderfully troubled with Friers.

In the. 112. leafe.

S. Frances called a Wolfe his brother: for there was a certaine mad & outragious Wolfe did hurt many in the Cittie, but S. Frances making a crosse ouer him, sayd: Brother Wolfe, thou shalt promise me that thou wilt neuer deuoure more, and I will promise thee that the citizens shal nourish & feede thee. And the Wolfe bowing his head made a plaine signe and promise, that he would so do. And blessed Frances said to the Wolfe, Giue me thy fayth. Then the Wolfe reached out his right fore-foot, and gently layde it in S. Frances hand. Then S. Frances sayd, Brother Wolfe, I cõmaunde thee in the name

name of our Lord Iesu Christ, that thou come now with me. And he went with him. Then all the Citizens and women marueyled. Afterward S. Frances preaching, sayd vnto the people, my Brother Wolfe which standeth here present before you, hath promised you his fayth & peace: if so be that you will promise him to giue him euery day sufficient food: and for brother Wolfe, I will be suertie. Then al with one voyce promised to giue him sufficient food. Then S. Frances before them al said to the Wolfe: and thou brother Wolfe shalt promise to keepe couenant with them. And the Wolfe making low curtesy, declared plainely by euident signes that he would keepe promise, & againe lifted vp his right foote. Then all with one voyce showted vp to heauen. The Wolfe liued two yeeres neuer hurting any person, and dayly came to the gate of the cittie for his meate, and so departed. A marueyleus thing it was: for in all this time, there was neuer Dogge that so much as barked at him.

I marual the Wolfe had not the Friers cote that he might haue been saued with his brethren.

In the. 114. leafe.

S. Frances, as he was preaching, a woman

woman began to play on a Timbrel, and Frances cõmaunded her to cease, but she would not. Then S. Frances sayd, Thou Diuell, take that is thine. And immediately the wretched woman was carryed of the Diuell into the ayre, and was neuer seene after.

A certaine Bysshop preaching, did exceedingly commend & extoll S. Frances, alledging this sentence, *Psal. 147.* That God sent not such a person as *Frances* was, to no nation. &c. After the sermon, S. Frances bowing downe to the feete of the Bysshop, sayd vnto him: My Lord Bysshop, truly I say vnto you, there was neuer man in this world that did me so much honour, as this day you haue done.

A faire woman came to S. Frances, tempting him. And straight way he stripped him selfe starke naked, and layd him downe vpon the burning coles, and sayd vnto her, This is my bed, come lye with mee. Then the woman departed. The same he did with an other woman, in the *114.* Leafe.

In the. 114. leafe.

S. Frances saluted the Birdes of the

ayre,

ayre, and he called them brethren, & commaunded them to heare the word of the Lord. Then the Birdes assembled themselues in great flocks & came to his preaching, and they stretched out their neckes, and opened their throates, & were very attentiue to his doctrine. And after the sermon, S. Frances went through the midest of them, and then he gaue them licence to depart, & they fled away with a great cry and noyse, deuiding themselues into the foure partes of the world, signifying that sainct Frances Rule should be published throughout all the world.

In the. 119. leafe.

Blessed Frances cõmaunded a certaine Frier being of a noble stock, that he shold go preach naked. The Frier answered, & sayd. Father, what benefite shall I haue thereby? S. Frances answered. I will assure thee of euerlasting life. Then he with great ioy went foorth & preached naked.

In the. 120. leafe.

A certaine Frier being dead, came to heauen gates & knocked. Then the Porter sayd vnto him, What art thou that so knockest? He answered, I am a bare-foot Frier. Then sayd he vnto him. Tarry a

litle vntil I haue spoken with S. Frances, Whom when S. Frances w̄ all his brethen saw, he sayd vnto the porter, let him in, for he is one of my brethr̄. And truly ỹ print of the wounds of S. Frances shone as (a Pudding in a Lanterne) bright as fiue of the fairest Starres in the Element.

S. Frances being in the wood, desired certayne Theeues to come and eate with him, to the entent he might bring them to penaunce, saying: Brethren Theeues, come and eate with vs, for we are Brethren: and he conuerted them.

In the. 122. leafe.

A certaine Frier deliuered vnto the Diuell a writing signed with his owne blood, because he should conuey a woman vnto him: But through the merites of the blessed Maide it came to passe, that the Diuell let fall the writing in the Chayre of remyssion and pardon of sinnes.

Blessed S. Frances being tempted of a woman, he stripped himselfe naked, and ranne into the snow, and made him a wife and Children of snowe.

In the. 147. leafe.

When S. Frances came from S. James, he was sicke, and desired to eate of a lytle

Birde,

Birde, and immediatly an Angell appeared vnto him in the likenes of a horseman, & brought with him a Birde ready dressed saying, Thou seruant of God, take that the Lord hath sent vnto thee: of the which when he had eaten, he was made whole.

In the. 149. leafe.

Frier Peter doyng many myracles when he was dead, S. Frances said vnto him. Frier Peter, thou wast all the dayes of thy lyfe obedient to me, and so I will haue thee to be now thou art dead, and therfore now I will not that thou shalt do any more miracles. Which afterward neuer did more miracles. Consider here I beseech thee (sayth the booke) gentle Reader, how deare and precious glorious Frances was with Christ, whose commaundement the dead obeyed. &c. The heares of S. Frances being cast against a Stone wall, threw it downe. Christ did nothing but he did it: and he did more then Christ did. The nayles of sainct Frances did put away temptations. With his Spittle he restored a Maide to her sight. The Water that he washed his handes and feete in, raysed the dead to life againe. The space of. viii. dayes,

a Grashopper stood with him in our Ladyes roome, or as our Ladyes deputie: and being called againe, he flew vpon his head, and then being lycenced to depart, he went away. A Nitingale sung a whole day with him by turne: that is to say, S. Frances one verse and the Nitingale an other. Like as Adam not obeying God, al creatures began to rebel. So S. Frances obeying and fulfilling the Commaundements of God, all creatures began to do him seruice, according to the Scriptures. Thou didest put all things vnder his gouernance, and thou hast set him ouer all thy workes. And he may truly say the words of the Gospell: All things are giuen me of my Father. And moreouer, whatsoeuer S. Frances had delight or pleasure in, the same pleased the Lord God.

S. Frances on a time being in feruent prayer for the sinnes of the people, an Angel appeared vnto him saying, Christ and our blessed Lady with a company of Angels, are in the church looking for thee. &c. Who coming into the Church, for feare and reuerence, fell on his face. Then sayd Christ vnto him: Frances, thou & thy brethren are wonderful careful for the soules

of

of faythfull people, therefore aske what thou wilt for their comfort, and it shalbe graunted thee, for thou art ordained to be the light of ỹ Gentiles. And he lay as one rapt into the Godhead: and at the last comming to himselfe, he said. Our father most holyest, I wretched sinner beseech thee, forasmuch as it pleaseth thee to owe such fauour to mankind, that thou wilt graunt indulgence and remission of all & singuler the sinnes as wel general as special, of all such people as shall come into this place, &c. And I most humbly beseech our Lady & thy blessed mother, the special Aduocatrice for mankind, that so much as she may, to helpe me in this my Petition, and to make intercession vnto thy most deuout & excellent Maiestie. And our blessed Lady with most heauenly humility forthwith inclined to the prayers & petition of blessed Frances, immediatly made supplication to her Sonne, saying: Most high and Almighty God, I most humbly beseech thy Godhead, that so much as thy Maiesty may, to incline and graunt to the prayer & petition of thy seruant Frances. And the diuine maiestie of God spake saying. It is very great that thou hast desi-

red: but thou art worthy brother S. Frances to haue greater, and thou shalt haue greater, I do admit and graunt thy petition: But I will haue thee to go vnto my Vicar, to whom I haue giuen power to bind and loose, &c. And aske of him on my behalfe this Indulgence and Pardon. Twelue of S. Frances brethren being in their Celles, heard all these thinges, but being striken with feare, they durst not enter into the Church. And anone Christ with a great multitude of Angels departed into heauen. In the morning S. Frances commaunded his brethren that they should speake nothing of these thinges. Then went he vnto Pope Honorius, and declared vnto him this Vision: and he obtained the graunt of this Pardon, and so departed. When Frances was departing, the Pope sayd, O simple person, whither goest thou? What carriest thou with thee for a testimony of this pardon? Then blessed Frances answered thy word is enough and sufficient for me: if it be the worke of God, he can manifest & declare his owne worke: and I desire none other instrument, but only that our Lady be ỹ paper, and Christ the notarie, & all the Angelles wit-

witnesses. And in his iorney he told Frier Masley his felow the vision, and said: Brother Masley, I say to thee on Gods behalfe, that the Pardon which is graunted to me of ỹ Pope, is confirmed in Heauen. The Cardinals hearing of this graunt, reproued & rebuked the Pope for graunting to Frances so great Pardon, saying: Thou wilt bring the Indulgence of blessed Peter & Paul to nothing. The Lord Pope answered, we haue giuen & graunted it to him, it is not expedient to destroy that is made. But forasmuch as Frances neither of God, nor yet of the Pope, had appointed any determinate day when this pardon should begin, he was againe wonderfully troubled, & prayed that he might see the vision once againe, & that he might be certified of Christ: Wherefore on a time in the moneth of January about midnight, when S. Frances was in praier, the Diuell came vnto him and said, Frances, Why wilt thou die before thy time? Why dost thou occupie thy selfe on this fashion? Knowest thou not that sleepe is more meeter for thee? Thou art young, & sleepe shalbe thy health, and I haue often told thee, how thou shouldest otherwise do

thy penance for ſinnes, and not ſo ſtraighe and ſore as thou doſt. To what purpoſe doſt thou beat thy ſelfe thus? And bleſſed Frances immediatly put off al his clothes and his breeches, and ſtripped him ſelfe ſtarke naked, and he went out of his Cell and paſſed through a great rough hedge, entred into a great Wilderneſs which was very thorny, ſo that his body was al bloodie: then ſaid he to him ſelfe. It is a great deale better that I ſhold thus knowledge the paſſion of our Lord Jeſu Chriſt, then obey vnto deceitfull flatterings. And ſodainely there was in the Wilderneſſe a great light, which appeared to be wonderous full of Geliflowers and Roſes, and there was an innumerable company of Angels, which ſaid with one voyce. Bleſſed Frances, come hither quickly, the Sauiour and his Mother are in the Church and tarry for thee. Then bleſſed Frances ſaw himſelfe newly appareled, but how or which way it came to paſſe he could not tell. And there appeared vnto him a way, couered all with ſylke, by ẏ which he went to the Church. And bleſſed Frances tooke out of the Roſary. xii. red Roſes, and. xii. white, and he came foorthwith to the

Church,

Church, & vpon the Aulter there he layd the Roses. Then he saw our Lord Jesu Christ standing, and our blessed Lady his Mother on his right hand, with a great multitude of Angels. And blessed Frances spake saying: Our most holyest Father, which art the ordrer and gouernour of heauen & earth, I beseech thee of thy great mercy that thou wilt vouchsafe to ordaine & appoynt the day that the Pardon which thou hast graunted, shall take effect, & that thy blessed Mother, the Aduocatrice of mankind, will assist hereunto. To whom Christ answered. I will that it be ỹ same day in the which blessed Peter was deliuered from his bondes, beginning at the first Euensong of the same day, and continue to the Euensong the next day following, including the nyght: and that whosoeuer commeth there that day contrite & confessed, shalbe pardoned & forgiuen of all the sinnes that he hath done from the day of baptisme, to the day of his entraunce into the Church of our Lady Porciuncule, how greeuous or great so euer their sins be. And blessed Frances said, Most holyest Father, how may this be knowen to mankind, that they may beleeue? And our

Lord

Lord sayd, that shall God prosper & helpe through his fauour and grace. Notwithstanding, thou shalt go vnto Rome to my Vicar, whom I haue ordayned & appoynted, and to whom I haue giuen power to binde and lose, & will him to publish and declare this Pardon with as much expedition as he shall thinke meete. Then sayd blessed Frances, But how shall thy Vicar credite me? peraduenture he will not beleeue me wretched sinner. The Lord said to him, Blessed Frances, take with thee certayne of thy brethren for witnesses the which heare all these thinges: and also take with thee the red and white Roses which thou gatheredst in the moneth of Januarie, when thou wast punishing thy body in the Wildernes. All these things were heard by Frier Peter of Cathany, Angell of Reato, Ruffine Sophy, Frier Massey &c. Then blessed S Frances toke of the Roses that he brought. iii. Red and iii. White, in the honour of the most holy and indiuisible trinitie, and to the prayse of God and our blessed Lady. And then the Angels sung with loud and great voyces, *Te deum*. In the morning blessed Frances tooke his fellowes, saying to them, Let

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bs go to Rome: and he commaunded them to keepe all these things secret. And when he entred into Rome, he tooke his way toward the Church of S. Iohn Lateranence, and there he found Pope Honorius, the successor of Innocent, & the Vicar of our Lord Iesus Christ: To whom S. Frances on the behalfe of our Lord, declared all these things aforesayd: and of the same bare witnes the foresayd Brethren, & ỹ Roses aboue mentioned. And Pope Honorius beholding the moneth of Januarie Roses so fresh, & hauing so quicke a sauour and colour, sayd: this is surely a great myracle, and must come rather of God then of man, and we know that their testimonie is true. Then the Pope commaunded that Frances and his fellowes should haue therewith to refresh themselues. The next day after, blessed Frances came againe to the Pope, saying: Most worthy Vicar of Christ, fulfill (about the matter aforesayd) the will of the King of heauen and his Mother. And being asked againe in the presence of the Cardinals, what he desired. And when he answered, the foresayd Pardon to be at Lammas, or the day that S. Peter was loosed out of his bondes.

bandes. The Pope answered. Frances, that which thou desirest, is very great: but forasmuch as the King of Heauen at the instaunce of the most blessed Virgin his Mother hath heard thy petition, we will write to ỳ Bysshops of Assisio, Perusino, Tuderino, Spolitano, Fulginati, Nucerino, & Eugubino, that they shall assemble together at the Church of Portiuncule the first day of August, and there they shall declare the Pardon in such wise as thou shalt desire to haue it. And so blessed Frances and his fellowes receauing the Popes Letters, departed. And blessed Frances said vnto the Bysshops, Which of you wil publish and declare this Pardon? When the Bysshops were al assembled at the day appoynted, S. Frances sayd vnto them, If it please you (though I be vnworthy) I will say somewhat in the presence of this people, & declare vnto them the Pardon graunted by the commaundement of the King of Heauen, obtayned at the instance of the blessed Virgin and Mother of Christ: and you are commaunded by the Pope to affirme the same with me. Then S. Frances preached so sweetly & so comfortably, that he seemd rather to haue

been

been an Angel, then a mortall man. Then he declared the Pardon, that it auayled from the Euensong the first day of August vntill the Euensong on the second day of the same moneth, aswell by nyght as by day, yeerely for euer. The Bishops hearing blessed Frances say, For euer, they were angry and much offended, saying to Frances. The Pope hath not commaunded vs herein to folow thy minde, for his pleasure is but for .x. yeere. And therefore euery Bishop by him selfe, declared vnto the people that they must vnderstand the wordes of Frances of this Pardon, to indure for .x. yeeres, and no longer.

Here I omit much foliſhnes, which I am weary to write.

In the. 169. leafe.

Blessed Frances said, after vs shal come Friers that wil build them great houses, wherein Noble men shall inhabit. &c. But Frances would haue his house made of none other then Clay and Wykers. A true prophet.

In the 175. leafe.

Frier Massey purposing to try the humilitie & meeknes of blessed Frances, says vnto him: What art thou: what art thou: what art thou: what art thou: Blessed

sed Frances aunswered, What meanest thou? And Frier Massey sayd, for all the world semeth to runne after thee, and all desire to see, heare, and obey thee. Thou art no faire man. Thou hast neither great cunning nor wisdome. Thou art no noble man. How commeth it then that all the worlde doth thus follow thee? Blessed Frances hearing this, reioycing wonderfully in spirite, and holding vp his face to heauen, stood still a great space, his minde being directed to God: and comming to him selfe againe, he made low cutesie, and with a feruent spirite gaue prayses and thankes to God, and turned him selfe to Frier Massey, and sayd: Wilt thou know what I am? wilt thou know what I am? and wilt thou well vnderstande what I am, and why all the world followeth me? God hath ordayned the fooles of this world to confound the wise: and I am a wretched sinner. Then Frier Massey knew that blessed Frances was grounded in very humilitie.

In the. 176. leafe.

Blessed Frances sayd vnto his Brethren, that they should not iudge any thing

thing to be impossible that was cõmaunded them in their rule: For if he had commaunded them to do thinges aboue their strength yet holy obedience neuer lacked strength. Once a certaine Frier disobeying his gouernour, he commaunded him to put off all his clothes and his very breeches, and so to stand naked before him: which the Frier did. Then he commaunded him to dig a graue or a pit: which also he did. Then he commaunded him to go into the Graue: and so he did. And blessed Frances couered him with earth euen vp to the hard beard, and sayd vnto him: Art thou not dead Brother? art thou not dead? And he answered, he was dead. Then sayd blessed Frances: Arise, if thou be dead in deede: thou must obay thy Gouernour at a becke, and grudge at nothing.

A goodly example out of the which the Friers learned to burie their Brethren quicke.

Two young men besought S. Frances to admit them into the Order: but hee minding to proue first their obedience, led them into a Garden, saying vnto them, Come, let vs set Coles or Colewoyts: and as ye see me set them, so looke that you doe. Then blessed Frances sette the Roots vpward and the leaues downe.

downeward. One of them did in al things lyke vnto blessed Fiances, but the other did not so, but sayd to blessed Frances, the coles should not be so set, but rather contrary: that is to say, the rotes downeward and the leaues vpward. To whom blessed Frances sayd, My Sonne, I wyll that thou do as I do: when he would not do so, because it seemed foolyshnes to him, blessed Frances sayd vnto him, Brother, I see that thou art the chiefest maister, go thy wayes, for thou art not meete for my Order.

The first he retained to liue in madnesse with other Friers

¶ Here I will end, though the Booke out of which this is taken containeth much more.

Imprinted at London by *W. White* dwelling in Cow-lane.
1603.